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5. — *Sermons du PÈRE GAVAZZI, Chapelain de Garibaldi, suivis de l'Ouverture des Chambres à Gaète et du Départ de la Police, Pièces Macaroniques.* Traduits de l'Italien par FÉLIX MORNAUD, précédés d'une Notice sur le Père Gavazzi. Paris : Poulet-Malassis et De Broise. 1861. 16mo. pp. 255.

ANYTHING translated by M. Félix Mornaud is sure not to want the quality of spirit and brilliancy, whatever else it may lack. This reproduction of Gavazzi's Neapolitan harangues is certainly entertaining; but it seems a strange misnomer to call such productions "Sermons." They are sermons only for the reason that he who uttered them was a priest. Otherwise, no one would dream of classing them under such a title. They have neither the topics nor the style which belong to sermons, on any theory of preaching. They take no text from Scripture, and make no use of the sacred volume, except an occasional profane application of its words to Italian affairs. Not one doctrine of the creed, not one religious idea, comes up for discussion or notice. They are simply a series of vehement philippics against the Bourbons of Naples, and equally vehement laudations of Victor Emmanuel and Garibaldi. Their only argument is a plea for Italian unity. Their only warning is a warning against political quarrels and jealousy. Their gratulation is that the Bourbons are gone, and that Naples is free. Sermons they are not, but they are very remarkable harangues, for boldness, for shrewdness, for vigor of expression, for keen satire, and for terrible invective. They are characteristic specimens of Italian popular oratory. The words rush on in a torrent; yet it is not random speech, but considered and methodical madness. The appeal is to all classes, and to each class it is appropriately put. The women of Naples are urged to lend their aid in the holy cause of freedom, to give up their slavish devotion to prayers, ceremonies, and the confessional, and to make themselves useful in rescuing the suffering, in preparing soldiers for the army, and in educating their children in sentiments of patriotism. The clergy are exhorted to preach the new Gospel of Italian regeneration. In one of his addresses to the clergy, Father Gavazzi has a passage upon the vexed question of "preaching politics," which may be taken as a specimen of his style.

"But the clergy, to avoid compromising itself, to avoid taking trouble, may say, 'I don't meddle with political questions. I can't enter into secular affairs.' O, you have busied yourself about these full enough until now. Can you not look after these things a little while longer. But no, I do not ask that you look after such things. I don't say to the clergy, 'Preach politics.' I do not say, 'Stand up in the pulpit to talk about political economy, or to talk about diplomacy, or to talk about how to make Italy over again.' No! I do not

say this. But I do say, emphatically, Clergy, before going into this reaction, for which some priests and monks ought now to be in prison, — before going back and preaching in favor of the Bourbons, — without meddling with politics, speak of concord, speak of fraternity, of love, speak of the Gospel! For the Gospel is with us and for us! The Gospel is for Italy and not against it! Speak to us then of the Gospel! And when you have nothing better to talk about, talk about *love of country*. Yes, clergy, preach the love of country, for that is a love which Christ has sanctified, Christ has glorified, Christ has honored, Christ has enjoined, Christ has blessed. Preach, clergy, the love of country, if you would raise yourself in the eyes of the country."

These discourses of Gavazzi were delivered in the open air, in the great square of Naples, near the Royal Palace, to immense crowds of the lower classes of the city, soon after the departure of the king and his family. They abound in such illustrations as the scenes around him and the then recent events were likely to suggest. The invention of the orator is taxed to furnish epithets of contempt for the fugitive tyrant. There are bold words, too, about the Roman government, and more than once, Gavazzi dares to tell that superstitious Catholic crowd that the time has come when the Pope must drop his secular sovereignty, and be content with a spiritual lordship. Still bolder is the sarcastic speech which he ventures to employ about the liquefying blood of St. Gennaro; and he not obscurely hints that the whole thing is a priestly trick, and that a well-sustained threat can at any time renew the miracle. The reporter of the discourses has given them additional picturesqueness of effect by inserting in parentheses the applauses of the crowd, and the gestures of the orator. No French translation, however, can do justice to the sonorous and rolling periods of Gavazzi's Italian, as pure as the best dialect of Rome.

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6. — *Histoire de la Vie et des Écrits de Lord Byron. Esquisse de la Poésie Anglaise au Commencement du XIX<sup>e</sup> Siècle.* Par ARMAND MONDOT, Professeur de Littérature Etrangère à la Faculté des Lettres de Montpellier. Paris: Durand. 1860. 12mo. pp. 350.

MONDOT'S Essay on Lord Byron and his Writings, which seems to have been an *ouvrage couronné* of the Academy of Sciences and Letters in Montpellier, is an admirable specimen of calm, sagacious, and dignified criticism. The writer says just enough, and says it in the right way. He is a warm admirer of the great English poet, but no apologist for his vices or his eccentricities, and by no means a convert to his poetical theories. He has not aimed to give a full account of the man in all his strength and weakness, but to give an account of